

سورة الفاتحة *The Opener-she^y

Pre-Reading The Qur'an Very Important General Reminder.

Any reader of The Qur'an *right at the outset must bear in mind:*

1. That *normally* the diction in the Arabic language *explicitly* addresses the *masculine* and *implicitly* includes the *feminine*, except where *needed* then the *feminine* gets addressed *explicitly*. All that for *rational* and *moral* reasons. (See the *Lexicon* attached to this *Translation for elaboration*). The Qur'an employs the Arabic language as the vehicle of expression; therefore *rules of conjugation* and *grammar* of the Arabic language apply.
2. All *actions* and *attributes* of Allah in The Qur'an are *absolutely unique* to Him, and are *absolutely unlike* anything humanly *imaginable* or *knowable*. That is because in existence there is *nothing, absolutely nothing* like Allah. Allah says in The Qur'an:

“Not as His like (*is*) a thing” (S42:11)

Hence, Allah, His actions or attributes all are *not* comparable to anything humanly imaginable or knowable. So when you read: “His Hand, His Face, His Action, His Might, His Knowledge, His Presence, His Accompaniment, etc” you should *never ever* think, even for a *minuscule* moment that such are at all *comparable* to their *human--known*, knowable or imaginable actions or attributes. To *illustrate* let us take just a few examples with respect to *knowledge*:

Allah versus the humans

- A. Allah possesses *absolute* and *full* knowledge. *All* human knowledge is *partial* and *relative*.
 - B. Allah *possesses* foreknowledge *All* humans *lack any* foreknowledge.
 - C. Allah's knowledge is *laddonnee* (i.e. *Of Himself and irrespective of time* And/or *experience*). *All* human knowledge is *acquired*, through *experience and time*.
 - D. Allah does *not* forget. *All* humans are *subject* to forgetting.
3. Last and not least, the entire Qur'an is a *single-entity-continuum*, i.e. The Qur'an is *self-explanatory*, provided one is *fully* knowledgeable about its *entire* contents. That is why *no part* of The Qur'an can or should be taken *out-of-context*. The Qur'an directs all who do *not know* to *ask those who know*.

Note of interest: The first letter starting The Qur'an is “ب” in “بسم الله الرحمن الرحيم” = By Allah's name *Ar-Rahman** Ar-Rabeem* (*The Multitudinous Mercy Giver*); and the last letter ending The Qur'an is the letter “س” in the last word in The Qur'an “الناس” = “The peoples”. So combining the “ب” and the “س” we have the word “بس” meaning *enough*. That is the contents of The Qur'an are *enough* for all peoples *for this world and the hereafter*.

The Translator

* See next page for explanation.

** The word *Ar-Rahman* is a *unique* and an *exclusive proper* name of Allah. See footnote 1 next.

آياتها 7 Ayah	سورة الفاتحة Surato Al-Fa'teha'te The Opener-she ^{y*} Surato	الترتيب 1 The Order
1. By Allah's name <i>Ar-Rahman</i> ¹ <i>Ar-Rabeem</i> ² (<i>The multitudinous mercy Giver</i>).		بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
2. The Praise (<i>is</i>) for Allah, the worlds' Lord.		الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
3. <i>Ar-Rahman, Ar-Rabeem</i> (<i>The multitudinous mercy Doer</i>).		الرَّحْمَنِ الرَّحِيمِ
4. Owner/King ³ (of) The <i>Deen's</i> ⁴ (<i>requital's</i>) Day.		مَلِكِ يَوْمِ الدِّينِ
5. <i>Eyyaka</i> ⁵ (<i>exclusively You</i> ⁶) [<i>we</i>] worship and <i>eyyaka nasta'aeno</i> (<i>exclusively from You</i> ⁶ [<i>we</i>] seek assistance).		إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
6. <i>Ehdena</i> (<i>let-divinely-guide us</i> [<i>You</i> ⁶]) The <i>Sseratta</i> ⁶ (<i>a single and a specific path</i>) The Straight.		اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
7. <i>Seratta</i> whom ⁷ <i>an'ama</i> ⁷ (<i>had graced bounteously and ennoblingly the most desirable and delighting boons</i>) You ⁸ on them, other than ⁸ the <i>maghdhoobe</i> ⁹ (<i>reprobates, people who caused Allah's ire</i>) on them and nor the strayers.		صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

* The “الفاتحة”= “The Opener-she y.” The superscripted suffix-*she y*” stands for the Arabic letter “ت”=the *feminizing-denotative* letter. So, the word “Opener” is *feminized* in order to reflect the Arabic *feminine gender* of the word, as it is the “Mother” of The Book (The Qur'an). Thus, the “Mother” is always a *feminine gender*. So “الفاتحة” depicts the *Beginning, the Introduction, succinctly represents* The Qur'an as a *whole*. It bears *multitudes* of meanings by Qur'an Commentators.

1 *Ar-Rahman*. This is a *unique* and an *exclusive proper* name of Allah. It is also *one* of the most beautiful other *attributive* names of Allah. Various Qur'an-commentators have a *lot* to say about this *proper* name, the *sum* and *essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: “Let-say [*you s*]: let-invoke you ^z Allah or let-invoke you ^z *Ar-Rahman*, Whom indeed invoke you ^z so for Him (*are*) the names the *busna* (*most-all-around-beautiful*).” *Ar-Rahman* indicates *favor* and *help, clemency* and *generosity, goodwill* and *mercy* to *all* Allah's creatures (including even the *atheists*) in this world. As a *proper* name *Ar-Rahman* is *not* translatable *per se*. However it is used when *exhortation* by *admonition* or *reprimand* are called for. Moreover, associated with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy towards the one or ones being *exhorted* by such *admonition*. For a contrast see the next footnote 68 for *Ar-Rabeem*.

2 On the other hand “*Ar-Rabeem*”=“الرحيم” is *one* of Allah's names the *busna* (*most-all-around-beautiful*), i.e. His *attributives*. Without the *definitive* article, “*Ar-*” = *The*, “*Rabeem*” means “*multitudinous mercy giver*.” So, as such *anyone* who is a *multitudinous mercy giver* can share such a *characterization*. See the *Lexicon* attached to this *Translation* for more.

3 “Owner” versus “King”: *Emam ar-Razi*, famous Islamic Scholar, in his encyclopedic sixteen large volumes *Tafseer* (explanation) of The Qur'an, discussed these two words at *length*. He gives *strong arguments* for *both sides*. However, ultimately he seems to *incline* to the opinion of *Al-Kasa'ey*, Leader of Qur'an Recitation school of thought in Kufa (in present day Iraq). This opinion says that “Owner” is more *advantageous*, as it leads to *bounteous generosity* and *far reaching mercy*. That is because the *owner* is *always protective* of his *ownership*. An *owner* of a slave will *feed* him, *clothe* him, *house* him, *visit* and *treat* him in sickness, etc. Whereas a king will pay attention, most likely if not only, to the *strong* ones of his soldiers and *not* the weak. The *owner* is more *merciful* to the sinners by way of *kindness* and *understanding*. And finally, he says, *Al-Fateha*, has five names of Allah: *Allah, The Lord, Ar-Rahman, Ar-Rabeem, and The Owner*. The reasons for that are as if Allah says: first I had *created* you, thus I am *Elah* (*Deity*); then I had *brought* you up through phases and favors, thus I am your *Lord*; then you had *disobeyed Me and sinned*; but I had *protected* you and *concealed* your sins; because I am *Ar-Rahman* (*The Owner*); then you had *repented*, and I *forgave* you; because I am *Ar-Rahemm*. However, there must be *rewards* and *punishments* for you on the Day of Judgment where I am *The Sole Owner* of everything, as no one owns anything except through *My Mercy*; and so, I am *The Owner* and *King* then-day.

4. The word “*Deen*,” means Day of *requital/ reckoning*, or *Judgment's Day*, where each is *accorded* their dues, *good* or *bad*.

5 The word “إِيَّاكَ”=“إداة توكيد لضمير منصوب”= an article of *intensity* for an *objective pronoun*. But when combined with “نعبد” as it must, consistent with the text of the *Ayah*, then the result is “استلوب حصر”= “*restrictive mode*,” becoming an Arabic tongue expression meaning: *restricting the worship exclusively for You*, ^g, i.e. for Allah SWT. Remember: “نحن وانتم وانا وإياكم”

6 The word “*Seratt*,” is a Qur'anic term. It has *no* etymological root in Arabic. But in *Shary'ah* terminology, and specifically when identified by, e.g.: the *determinative article* (التعريف) (The) it is a *bridge* that separates two *opposite* “worlds,” the “*good*” and the “*bad*” or Hell and Paradise. It is a *particular* and *extremely fine* and *sharp Path*, connecting Paradise and Hell in the Hereafter. It is described in this *Marvelous Ayah*, as “*Straight*.” And every single person *must cross over it* before accessing Paradise. Those who *cannot make it* will fall in Hell, may Allah protect us from that fate. But generally, i.e. *linguistically* it means: a *street, a road, or a way*.

7 The word “أنعم” in “أنعمت” denotes five distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*. There is *no* English word to express all the various ideas denoted by “أنعم.” So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting*.

8 The word “غير”= “ghayre” is an article of (1) *negation*, (2) *exception*, (3) a *dependent adjective*, and (4) *more*. So, it is neither “*not*,” nor “*no*,” nor “*except*,” but “*other than*,” see *Lexicon* attached to this *Translation* for elaboration and explanation.

9 The word “المغضوب” is an *objective noun* and *past fixed* = “مفعول و مضاف اليه” So there is *no* English equivalent for it *per se*. Hence it's *transliterated* and *parenthetically* explained, as indicated above. Some Qur'an scholars say: “المغضوب عليهم” are the hypocrites والضالين are “the strayers”. Others say: “المغضوب عليهم” are the polytheists والضالين are “the strayers”.